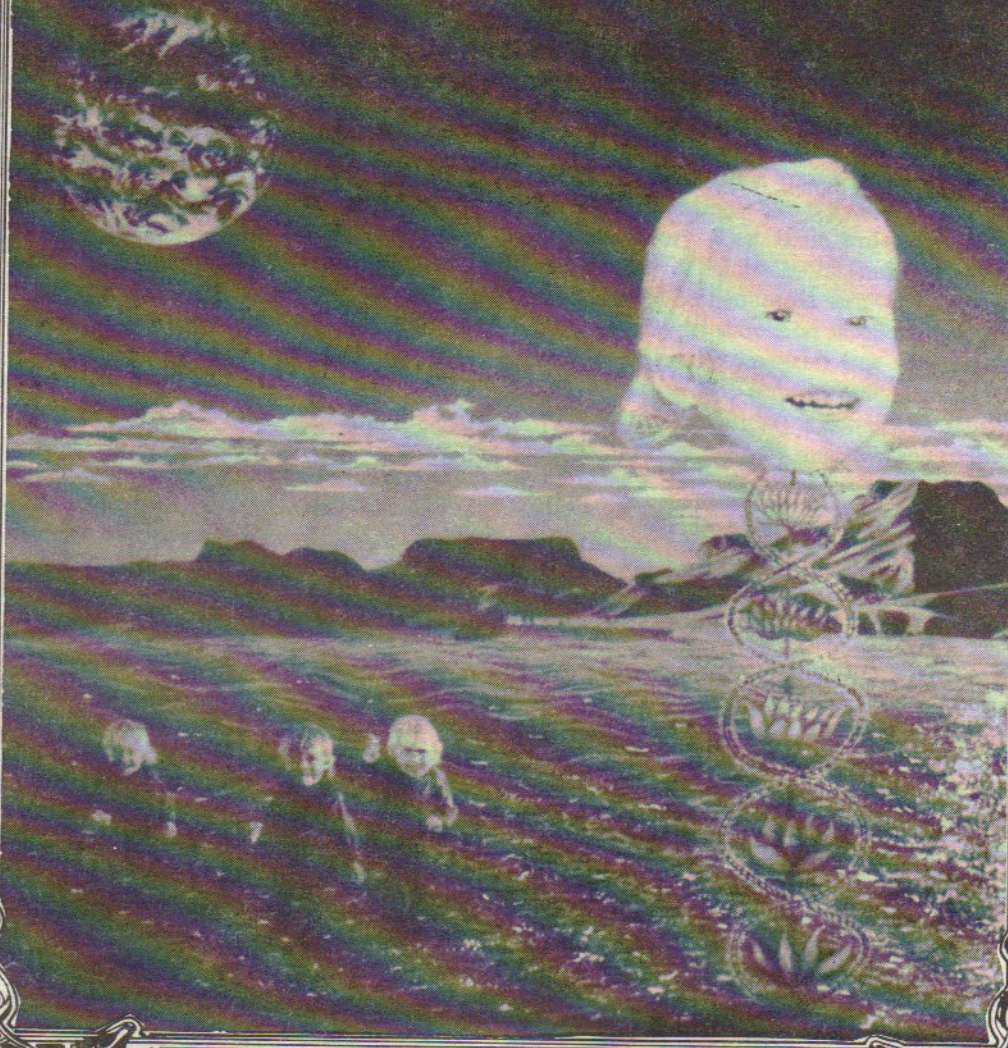


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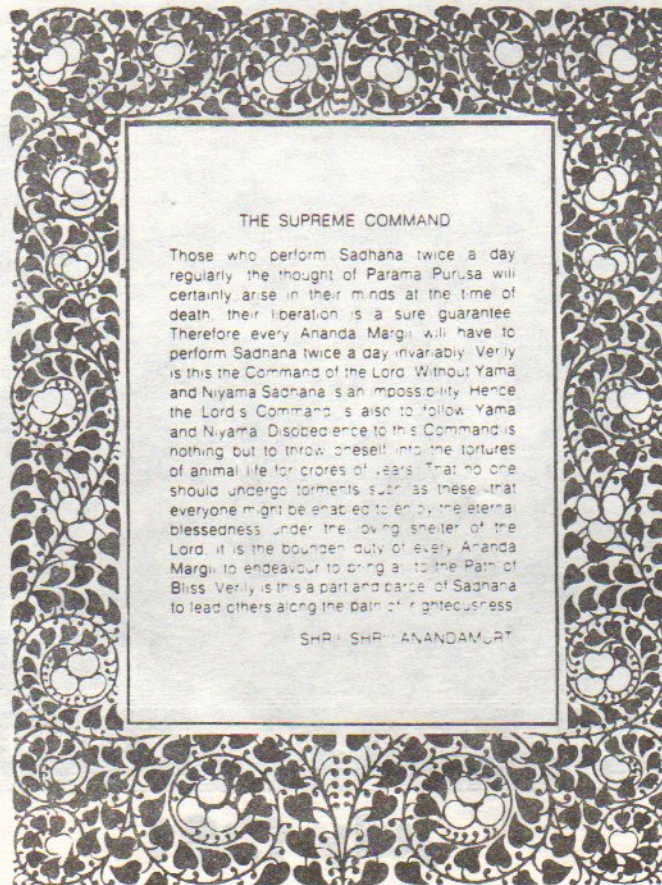


ANANDA MARGA SUVA SECTOR NEWSLETTER

july 1981

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Criteria of Guru

by Shrii Shrii Anandamurti

Perhaps you know that the word 'Guru' is a very old Vaedic word. It means one who dispels darkness. Now this expression, 'one who dispels darkness', is often used in a light mood. This darkness not only belongs to the psychic stratum or the spiritual stratum, but to all strata of human existence. That is, darkness prevails in all the three strata — in the crude physical, psychic and spiritual spheres. So a Guru must necessarily be one who will be able to remove darkness in all three strata. If he teaches the alphabet or some academic content to the students, he will be called a teacher — teacher in the scholastic sense. That won't do. Again, if he removes darkness from the psychic world, if he imparts intellectual knowledge to his followers, that too is not enough. Furthermore, if he dispels darkness from the spiritual stratum of his disciples, that also won't do. The fact is that a Guru — if one is to be accepted as a real Guru — will have to remove darkness in all the strata of the physical world, in all strata of the psychic world and also in all the strata of the spiritual world. So we see that in the spiritual world he alone can be the Guru who can lift downtrodden humanity to a high spiritual level, who can illumine humanity with spiritual effulgence, ie. only the Mahakaola has the requisite qualification to be the Guru; others cannot be Gurus.

In order to be an ideal Guru in the spiritual sphere, one must be thoroughly conversant with the minutest details of sadhana, every aspect of sadhana, important or unimportant. He should not only learn those things but he must also possess the capacity to teach those practices to others as well. Otherwise he must not be treated as a Guru. Mahakaola alone has this capacity and none else. A Kaola is one who, by dint of sadhana, has successfully elevated and established one's microcosmic stance into the Macrocosmic one; but a Mahakaola is one who is surely a Kaola and, at the same time, does possess the capacity to

help others to also reach that exalted position. In the past Lord Shiva was one such Mahakaola. Lord Krishna was another one. To be a Guru one must be a Mahakaola. One must have knowledge regarding sadhana, not only thorough knowledge of the scriptures. In order to gain thorough scriptural knowledge one must know as many important languages as are absolutely necessary for the purpose. That is to say, it is not enough that a Guru should acquire certain qualifications: to be able to teach sadhana, impart lessons on the practice cult, but he must also possess adequate knowledge of theory. That is, in order to know the inner secret of sadhana, he must possess the thorough and authenticated scriptural knowledge, and then only he should be accepted as a perfect Guru in the spiritual sphere. One who has fairly good knowledge of sadhana and can also help others in that realm, but is completely devoid of intellect or knowledge of languages and scriptures, cannot be a perfectly reliable Guru in the spiritual sphere for, he, being a Guru, will have to explain the theoretical side also. Suppose if I say to one, "do this"; I should also explain how that is supported by our scriptures.

You may raise the question, "What is shastra?" You may indicate a voluminous book and call it a shastra (scripture). But this is misleading. Shastra in the true sense means, "Shasanat tayet yastu shastra parikhrtiitah", ie. shastra is that which disciplines and liberates the humans. So a Guru must be well versed in shastra, otherwise he cannot show mankind the right path. The term Guru will be a misleading misnomer — which is never desirable. Shastra does not necessarily mean the Vedas — it means the way to emancipation through inculcation of rigorous discipline; it prevents one from taking licence in the name of liberty. It means clear instructions that guide everyone along the path that leads to the attainment of prosperity and welfare.

Shasanat — what is this Shasana like? Does it mean torture? No. Does it mean punishment? No. Does it mean atonement? No, not at all. Here shastra means Anushasana. What is Anushasana? "Hitarthe shasanam Anushasana", that is, Anushasanam means that much of rectificatory punishment which is meant for one's well being. While a spiritual Guru should be well acquainted with all the processes of sadhana — should have the capacity to convince others, must possess complete knowledge of the scriptures, must know many languages, must have comprehensive knowledge and intellect, plus some extra qualifications. What are those qualifications — "Nigrahanugrahae shakto Guru ritabhi dhiyate". Guru must possess the capacity both to punish and love or bless his disciples. Only punishment and no love is no good. Both love and punishment should go together, and the degree of punishment should never exceed the degree of love. Then only can one be called a real spiritual Guru.

I have already said that a Guru must be an authority on all subjects in all the three strata.

As a spiritual Guru, he must be thoroughly well versed in spiritual science — both in theory and practice. He must know how Parama Purusa associates Himself with jiivas and how jiivas associate themselves with Parama Purusa, just as the Ganges merges into the Bay of Bengal. Otherwise, how can he teach this science to others?

And who knows this science? Only Parama Purusa knows this, because He Himself has created all these. He is the creator of sense organs and inferences (tanmatras). He can create anything He likes. But remember, He does not do anything. His doing means His thinking. Things will take shape as He thinks. No one else but Parama Purusa knows this. So how can people know Parama Purusa if He does not teach the science to others? Only Parama Purusa knows the science and the method to realise Him, to know Him, because He has created humans and the way for them to move along. So people can know the method by His grace only. Hence it has been said in Ananda Sutram "Brahmaeva Guruekah Naparah", ie. Brahma alone is Guru. Through His physical structure He teaches the actual science to the spiritual aspirants. The people should clearly understand these things about the spiritual Guru.

"A GURU MUST BE AN AUTHORITY ON ALL SUBJECTS IN ALL THE THREE STRATA"

There are many people who are prone to think that in the spiritual realm there is no need to acquire intellectual knowledge for God realisation, and in support of their thesis they mention the names of some great men. Now the fact is that for God realisation academic qualifications may not be necessary at all; there is no difference between a learned person and a foolish one. But in order to be a Guru one must be a learned person. God realisation is not enough for a Guru; he must possess other requisite qualifications as well. So a person who is devoid of learning, scriptural knowledge and the quality to teach others, and the twin capacities to punish and favour his disciples, should never be accepted as a spiritual Guru. A Guru doesn't only mean a spiritual Guru; he must be a Guru for the intellectual and physical worlds as well.

After the spiritual sphere comes the psychic sphere, which is cruder than the former. That is, he must be aware of the nature of the human mind — what it is made of, how it should be elevated step by step from crude to subtle — how all the unit minds can march together in unison towards the goal. In a word: he must know both the theoretical and the applied sides of psychology. He must know a thousand times more than what is written in books. He must assimilate everything by his own refined intellect, and then only can he teach others perfectly. This shows that he must not only be a spiritual Guru, but also a Guru in the psychic world. There are imperfections, shortcomings and a sense of want in the human mind. One who can remove the sense of want is the Guru.

"ONE WHO CAN REMOVE THE SENSE OF WANT IS THE GURU ... HE MUST BE WELL VERSED IN ALL BRANCHES OF HUMAN KNOWLEDGE"

In order to qualify as a Guru he must have the power to remove these psychic wants. Otherwise he cannot be a Guru in the psychic world. As in the spiritual sphere, so also in the psychic sphere he should be well-versed in the field of humanities nay, he must be well-versed in all the branches of human knowledge. In order to be a spiritual Guru it will be enough if he has mastery over spiritual treatises, but to be a Guru in the psychic sphere he must be well-versed in all branches of human knowledge. A limited knowledge of a few scriptures won't do, and simultaneously he must be conversant with the style of functioning of human mind, as also the method to control and guide it properly.

Next comes the physical world. The followers, the disciples of the Guru, are the men of flesh and blood having physical structures. They have their sorrows and miseries, tears and smiles. This is their life. They have their problem of food and

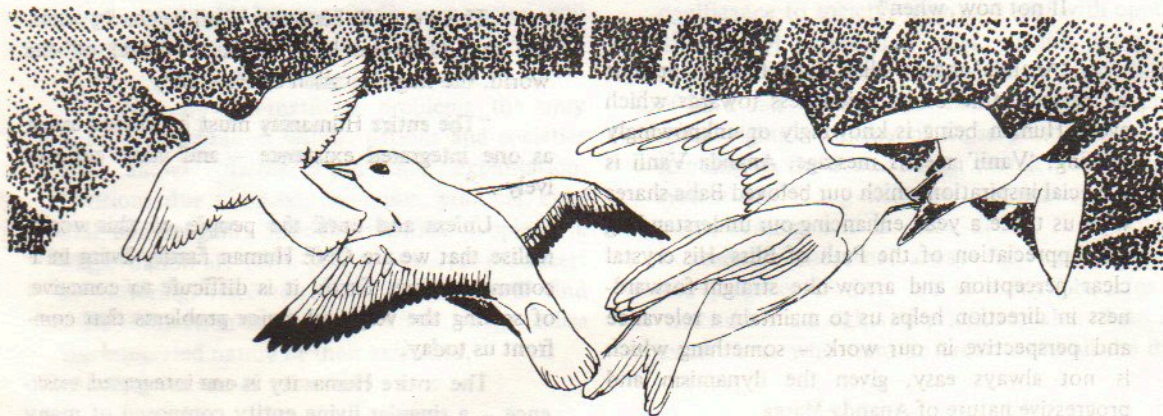
clothing, they have their pleasures and pains, joys and sorrows; they are elated when in joy, they are depressed when in sorrow. It is the duty of a Guru to provide his followers with the where-withals for their progress. This is what an ideal Guru is to do in the physical sphere. As a Guru of the physical world, he will have to teach mankind such techniques as will solve their worldly problems — such as their medical treatment. Guru must see to it that their mundane problems are solved.

So in order to be a Guru he must come onto this earth with the highest qualification in the spiritual field, the highest capacity to face the mountain-high obstacles in the physical world. So to shoulder the responsibility of a Guru is not child's play!

(DMS at Jigacha, March 15, 1981)

"In this Universe, nothing in motion can be considered as absolute. Such things are always relative. Their movement is relative. Regarding Parama Purusa it has been said that It is non-moving. The fact is that the Entity which is not relative is beyond the periphery of time, place and person. We can neither say that It is moving nor say that It is non-moving."

Shrii Shrii Anandamurti.



Ananda Vanii

THE ENTIRE HUMANITY MUST BE LOOKED UPON AS ONE INTEGRAL EXISTENCE AND MOVE COLLECTIVELY TOWARDS THE ALL-ROUND PERFECTION OF HUMAN LIFE.

ALL ACTIONS ARE BOUND TO CONFRONT OBSTACLES. IT HAS TO BE BORNE IN MIND THAT THE NOBLER THE TASK, THE MIGHTIER THE OBSTACLE. FOR HUMAN EMANCIPATION, THERE IS NO OTHER WAY BUT TO MARCH AHEAD CRUSHING THE TOWERING PEAKS OF OBSTACLES WITH YOUR BENEVOLENT INTELLECT AND COLLECTIVE ENDEAVOUR.

HENCE I REITERATE — GO AHEAD WITH COURAGE AND UNITY. YOU HAVE TO MOVE ON ENSURING REAL JUSTICE TO ALL INDIVIDUALS AND ALL GEOGRAPHICAL PEOPLE.

ANANDAMURTI
VAESHAKI PURNIMA 1981

a commentary

If not you, who?
If not here, where?
If not now, when?

'Ananda' means bliss, the infinite happiness or perfect state of consciousness towards which every Human being is knowingly or unknowingly moving; 'Vanii' means message. Ananda Vanii is a special inspiration which our beloved Baba shares with us twice a year, enhancing our understanding and appreciation of the Path of Bliss. His crystal clear perception and arrow-like straight-forwardness in direction helps us to maintain a relevance and perspective in our work — something which is not always easy, given the dynamism and progressive nature of Ananda Marga.

by Ac Japasiddhananda Avt

This year His birthday Vanii begins by tackling the 'Maha-problem' (Maha = great) of our world: the fragmentation of Humanity.

"The entire Humanity must be looked upon as one integrated existence — and move collectively ..."

Unless and until the people of this world realise that we are ONE Human family living in a common home, Earth, it is difficult to conceive of solving the very real major problems that confront us today.

The entire Humanity is one integrated existence — a singular living entity composed of many

parts. A Human being is also a singular living entity composed of so many different parts — eyes, nose, mouth, feet, blood, liver, kidneys, lungs, etc; to live successfully, each of the parts must be healthy, for every part is mutually interdependent upon each other part. How long would we survive if each part suddenly adopted a selfish attitude and chose to work only for itself, neglecting its responsibility to the whole? Suppose the stomach chose to keep all the nutrition to itself — besides making itself sick, starving the rest of the body would ultimately result in its own death as well. Absurd as it is, national identity is still allowing nations to feel that they are justified in accumulating excessive wealth at the expense of others.

Or suppose the ecology of the body was abused by, say, the mouth eating junk food or the nose sniffing petrol — the mouth and the nose might dump the toxins to other parts of the body, but they would accumulate, create sickness, and again result in the whole body suffering. Similarly, governments and companies are treating the world's natural resources with gross irresponsibility and greed, caring only for the maximum production and profit for themselves. They treat the environment with contempt, ignoring the damage to the land, vegetation, fauna and indigenous inhabitants, and dump poisonous wastes recklessly into the skies and oceans where, presumably, they are meant to disappear.

Worst of all, imagine the hand and mouth of a person considering each other as mortal enemies! Wars and the arms race, the most wasteful and painful of all Human pursuits, will always exist as long as there are two or more nations. Only when the world becomes a Human nation will disarmament become feasible.

Nor are international problems the only ones; fragmentation within nations and societies also allows discrimination and exploitation. Divisions due to racial, economic, political, cultural and religious differences within people of a single nation are often just as powerful producers of suffering. Here too these problems will find their eradication only when Human beings realise the integrated nature of their existence.

Of equal importance to Human unity is proper Human direction, expressed by Baba in the end of the first paragraph: "...towards the all-round perfection of Human life." In order for people to live together harmoniously and cooperatively, a fundamental requirement is that the individuals are balanced within themselves. A balanced person is one who is properly developed in all the spheres of Human nature — physical, intellectual, emotional, cultural and spiritual. Neglecting the development, or suppressing any aspect, of our nature, causes the imbalance basically responsible for the Human imperfections and social evils which turn person against person.

Of equal importance to Human unity is proper Human direction, expressed by Baba in the end of the first paragraph: "...towards the all-round perfection of Human life." In order for people to live together harmoniously and cooperatively, a fundamental requirement is that the individuals are balanced within themselves. A balanced person is one who is properly developed in all the spheres of Human nature — physical, intellectual, emotional, cultural and spiritual. Neglecting the development, or suppressing any aspect, of our nature, causes the imbalance basically responsible for the Human imperfections and social evils which turn person against person and fragment the society.

Having defined the goal on the first paragraph, the second paragraph faces the reality: "All actions are bound to confront obstacles." Even to take a step one has to overcome the force of gravity. "...the nobler the task the mightier the obstacle." Human history shows us that whenever anyone has tried to do something positive, of real significance to society, they have met with opposition if not persecution. And it's still going on everywhere, even here in what many might think of as a fair society. For example consider prisoners' rights: so many of those persons who are standing up for humanitarian changes to the penal system are facing character assassination, harassment, beatings and in cases, death. Those whose excesses are threatened always fight against justice and progress. If there are so many obstacles in establishing the rights of prisoners, what obstacles await those who want to break down all the div-



isive and negative tendencies between and within people, to bring emancipation and justice to all areas of Human existence? It is indeed indicative of Baba's positivity and optimism that He has described the obstacles as "towering peaks"; many might have thought 'infinite barriers' more appropriate.

A very relevant point which Baba raises is His statement that: "It always has to be borne in mind..." Often after accepting Ananda Marga's high ideals, some persons become disillusioned when they find they haven't attained samadhi after one whole year of meditation, or that "the revolution" hasn't succeeded after two years of leafleting. To always keep in mind that the nobler the task, the mightier the obstacle, means to accept the reality of long term commitment, selfless dedication and endless struggle. Rome wasn't built in a day, nor will a Universal Society be established in a year. Our task is a most noble one; we must not lose faith because of a few measly towering peaks!

How will we crush these peaks? "...with your benevolent intellect." Our motivation must be benevolent — a genuine feeling of love for Humanity, not just a destructive reaction. A reaction based on hatred would fit into the present system and serve only to strengthen it; our actions must be based on something above and beyond the present system, something great enough to withstand and absorb all the negativity that it seeks to dissolve.

"...and collective endeavour." Alone our goodness can achieve little, but by our collective endeavour we combine to create a real force with a real impact. To be truly collective, our endeavour must be planned and coordinated, utilising different skills and energies of different people in a harmonious way. In other words, we must be organised — that is the purpose of our organisation. Being organised should never be a barrier in itself; our collective endeavour as an organisation includes working together with other individuals and groups who work in a positive way for similar goals.

In the final paragraph, Baba emphasises the pervasiveness of our goal: "...real justice to all individuals and all geographic people." We must not become complacent over any small changes we achieve, we must not compromise ourselves into thinking, "well, Australia's not too bad really." We cannot stop, we must move on to ensure real justice, as in Govinda's song, "not just another slice of bread." All individuals and geographical people — we must not forget the forgotten people of society. A measure of true justice in a society would entail a look at the quality of life in its most downtrodden members.

Finally, knowing what to do, why to do and how to do it, is not enough — we must DO IT. Procrastination caused by fear, hopelessness and inferiority complex must be overcome by courage, but we cannot wait for courage to fall out of the sky; courage is developed by action, by putting oneself in the situation and facing it. Sitting in an armchair and endlessly discussing the New Age will not usher it in. Action will. When enough individuals are prepared to stand up and DO IT, then change will come. So who will do it? As Baba said in the Vanii of May 1976:

"This endeavour, the well being of the Human race, concerns everyone — it's yours, mine and ours. We may afford to ignore our rights, but we must not forget our responsibilities. Forgetting the responsibility implies the humiliation of the Human race."

New age health

There is an old saying, "If you lose your wealth, you've lost nothing; if you lose your health, you've lost something; if you lose your character, you've lost everything." But what is the connection between health and character? There is a moral dimension to "Holistic Health" which most practitioners and writers, dealing with Alternative Medicine, either overlook or are afraid to touch. Who has the moral right to tell anybody how to live? Clearly, only someone who is setting an example in those very aspects of life. Herein lies the uniqueness of YOGIKA CIKITSA O DRAVYAGUNA, the book on diseases and their treatments by P R Sarkar (Shrii Shrii Ananda-murtiji).

YCOD is one of those very few non-philosophical books Baba has written. It is an intensely interesting compendium of symptoms, causes and treatments of 36 specific diseases. His view on health methods is that every "pathy" is useful under certain conditions. According to the time, place and person concerned, we should use those medical and/or paramedical techniques which will be most suitable. Even Allopathy, or traditional Western diagnosis and treatment of symptoms — surgery, etc — has its place, which is as it should be. Writers who rubbish any one technique in favour of others should take a more charitable view. "There is a season and a time for every purpose."

The first illness dealt with is Dyspepsia, and in this section Baba states clearly many of the main themes running through the book. His opening remarks regarding treatment of this disease are characteristic:

"The principle is right diet and rectification of living habits."

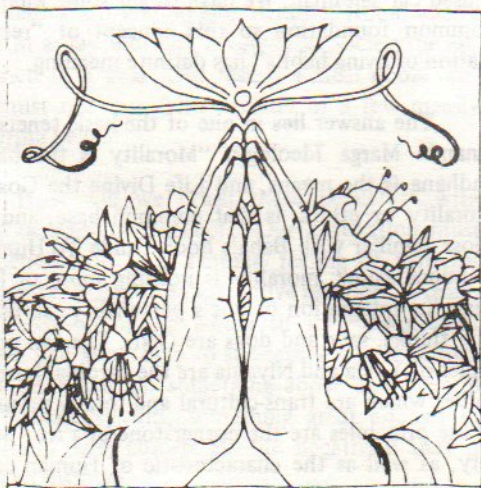
The Yoga postures and mudras — another aspect which makes this book quite unique — and other "do's and don'ts", are supplementary to this main principle. One should not expect Yoga,

or any treatment, to help if one continually fills the body with toxic substances and punishes the nervous system time and again due to unhealthy living habits. But what are "unhealthy living habits"?

This is a rather critical and delicate issue. The question might better be phrased: "Are there living habits which are unhealthy?" The key word is "unhealthy". Health itself is a state of mind and body in which there is a harmonious flow of energy, and all parts are working at their optimum levels. According to this definition, I cannot think of a truly healthy person, including myself. At the same time, I cannot think of a better state to be in. Philosophy teaches us that "thought is the father of action". By maintaining a clear vision of ourselves in the ideal state of health we will be able to break any living patterns which block our attainment of it. These obstacles or blocks are the "unhealthy" aspects, and that they do exist is beyond any serious question. Nobody can claim to be in a state of perfect health. However, what they are will vary from person to person. What is unhealthy for an athlete in training may be fine for a used car salesman. We have to get some kind of common foundation so this concept of "rectification of living habits" has definite meaning.

The answer lies in one of the basic tenets of Ananda Marga Ideology: "Morality is the base, Sadhana is the means, and Life Divine the Goal." Morality or ethics, is that common base, and as those familiar with Baba's book Guide To Human Conduct know, morality is nothing more or less than the integration of one's personality: so what one thinks, says and does are ONE. The ten principles of Yama and Niyama are the cardinal human values which are trans-cultural and totally natural. These principles are the cornerstone of a true Society, as well as the characteristic of Human consciousness, as opposed to the instinctual nature of animal existence.

But "rectification of living habits" involves more than just knowing the points of morality. It also involves using common sense. If one stays up late every night and sleeps during the day, there is clearly going to be some adjustment in the mind and body. There are certain rhythms and flows which are operative and conducive to good health. Sound sleep during the night is one of them. Proper dietary habits also cannot be overlooked, much as the advertising profession would like us to. In Ananda Marga Caryacarya, Part 1, Baba has dealt with food and its characteristics. In YCOD He takes every opportunity to expand into much detail on the question of diet and what happens in the human body to food which is not easily digestible. In this sense YCOD is something of a medical textbook as well as a practical manual for good health. For example, wrong eating habits lead to 3 related conditions which are major causes of 28 different diseases. Those 3 are: an increased acidity content in the blood, weakness of the internal (blood purifying) organs, and constipation. The diseases which get the "open-door signal" from these 3 conditions are: Dyspepsia, Appendicitis, certain kinds of Hernia, Acidity, Piles, Dysentery, Cancer, Leprosy, Emaciation, Excema, Semen Weakness, Memory Loss, certain types of Paralysis, Ulcers, Gall Bladder Stones, Diabetes, Rheumatism, Liver trouble, TB, High and Low Blood Pressure, Elephantiasis, Asthma, Leucoderma, Mense trouble, Misplaced Uterus, Sterility, Obesity and Heart disease. And in 50% of these, "unhealthy living habits" are a key factor as well.



To correct those habits which block our progress towards perfect health (physical, mental and spiritual), one needs two things: proper guidance and self-restraint. The Preceptor has given the guidance, and much of it is found in His books. The application of it is up to the individual. What is self-restraint? It is simply not making the same mistake twice.

Each of the 32 sections of YCOD are divided up into 6 parts: Symptoms, Causes, Treatment, Diet, Do's and Don'ts and Provisions. The latter 3 are especially interesting, incorporating many herbal remedies. However there is a problem here in that Baba supplies the Latin names of only a few of the plants, and gives the common Indian names for the rest, making it very difficult for those of us not familiar with Asian Herbology. It is to be hoped that the Medical Department will look into this matter, as herbal cures are an increasing favourite around the world.

In the "provisions" sections we come across truly startling information, such as the "cockroach cure" for asthma. One's initial reaction is usually unqualified amazement and scepticism. However it recently came to light that the same principle has been discovered in Russia, and already some medicine, based on the same procedure Baba outlines in His book, is in common use there. How little we know about the tremendous resources of nature!

The concept of Holistic Health is not new, but today there is an increasing interest at all levels of society in new and different approaches to medicine. 15 years ago, if you wanted a chiropractor, it was almost like searching for the black market. But recognition and acceptance have come to them, and today we find them even in small, conservative towns. Actually, the established Medical Associations which have a tremendous vested interest in maintaining their monopoly of Allopathic techniques, have wielded considerable political pressure to slow down the spread of new ideas and techniques. But we also find that the interest and realisation of the common people that we could be a lot healthier than we are, and that perhaps there ARE other ways of doing things, is now filtering down to the grass roots level. It is one of the hallmarks of New Age thinking. If YCOD can be distributed properly it will surely be recognised as a classic in the field of Alternative Medicine.

Soul of the earth



Out from the dark, cold recesses of winter
Spring awakes

The Sun shines with all the fervour
of its newly aligned bearing

Freed from the spell of dormancy

All living beings stir,
shrugging off the shroud of quiescence

New purpose, intent, aroused by
gentle loving breezes

Lightly melting; frozen wastes
bending themselves in silent homage

to the glowing warmth and
vigour of life, laughing and singing in ecstasy

The waters leap to their task
setting sail for oceans.

Humans embrace their ignorance, and so doing

Take plough and furrow, tilting and turning
raking at the heart of

Spring's purport, stripping the Earth of
Her mantle, expecting her to heed
to their purpose

Producing her effulgent new growth
they need only open their eyes and acknowledge
the spirit of life at their feet

they would see all their works have gone
downwards

into destruction and defeat

Laying naked, the Earth has been
sterilised, killed in the Sun's unchecked
fervour, her substance flushed
away by the rain

The skeleton — it is left as a desert —
and the Soul of the Earth is
carried aloft by the whirlwinds
crying — Awaken Humankind,
I am your Conscience

Jiivamitra.

Being Human

by Vinay

I would like to share with you some profound realisations that came to me during, believe it or not, a clown workshop.

For the sake of analysis everything was explained in terms of 'ego-intellect', representing the Yang/Abstract/Analytical/Manipulative part of ourselves, and 'Human being', the Childlike/Intuitive/Yin/Down-to-earth/Open and trusting part. Throughout the workshop we were given exercises and games to bring out the 'Human being'.

Different people suppress/dominate the 'Human being', or child, in themselves to different degrees. To fully let one's 'child' dominate is quite scary — it means completely and honestly showing on the outside what one is really feeling within. This is the essence of real clowning. Of course the intellect is always hovering to make sure one doesn't go too far and do some crazy things a kid might do, but it is in the background.

To actually do this one realises just how much the 'rational' mind dominates. Of course it is useful for getting things done, but there is unquestionably an imbalance in almost everyone (including margiis). It makes one feel very vulnerable to allow the Human being/child to come through, and it is mostly fear of this vulnerability that causes the ego to clamp down and put on a 'tough' exterior. The weaker a person's 'Human' side is, the more they make up for it by bravado, acquired habits, and friends chosen for show, creating an image — all this to cover this internal weakness. So in this workshop we attempted to strengthen this internal part and express it.

Now Baba has stated that one of the main problems with society today is that the internal and external person have become separated, and that we should make them one. I always thought I had understood this, but as usual it was only with the intellect. To put it into practice one has to see it with the intuition.

One key to the unfoldment of this Human side is adopting a type of humility about what we know, or a 'not-knowingness' — an ability to look at situations, people, problems, with the wonder, freshness and joy of a child seeing it for the first time, rather than the 'I know how to handle this' attitude of the ego-intellect. Something akin to thinking 'laterally' rather than 'vertically'. Baba puts it succinctly in Carya Carya II: "One will not be able to know anything unless one develops the psychology of 'I know not'. It is the fundamental spirit of a true aspirant."

So the same attitude which brings out this Human nature also is essential for the spiritual path. At each stage one finds that developing this side of our being is both an aid and a part of the spiritual path.

Baba certainly wants us to be strong externally: capable, determined, fighting fit. But this has been, I think, emphasised over His desire for us to be childlike and express and develop our finer and softer sentiments as well. This involves not just doing different actions, but using a different part of our psyche, where a different set of values exist. This does not mean schizophrenia, it is simply that we are very lop-sided at the moment.

Especially men. It is interesting that many of these qualities are those we normally typify as 'feminine' and this is surely why Baba, after stating that the qualities of devotion are more natural to women, replied to the query, "Then we should all become ladies, Baba?" — "Yes."

The qualities useful for devotion are the ones of our child, Human selves. We offer flowers at Baba's feet, not money or objects. We develop a child/parent relationship with the Supreme. That means becoming childlike. That means really feeling as a child does towards its parent, not a capable 'adult' going through the motions of feeling like a child. This is why Baba calls us His boys and girls. Not a cute-ism or glib terminology, but

that we have to feel just like a boy or a girl. This is how He looks on us, and the relationship can only develop if we see ourselves in the same way. Remember when you were six? What did you feel like when mum or dad came home after being away for a week? It's exactly this feeling, not a poor copy of it, that we have to rediscover — after all we've been away from Parama Purusa for a long time now!

Something I could never really, honestly, come to grips with was the way Baba acts. I always felt like it was a bit silly. I couldn't understand how a realised being could see as important the little jokes, or talking so much about plants, or origins of words. I just resigned myself to having a Guru I could understand via sadhana but not via His actions.

However, it has dawned on me that He does these things because He is also Human — divinely so, but Human nonetheless. He is showing that to be a spiritualist doesn't necessitate an austere or 'detached' exterior (or interior), it involves fully living one's Humanness. And our Human 'being' enjoys beauty, warms to good music, likes playing with words, enjoys relating to other Human beings, and gives selflessly as part of its nature. If life were dominated totally by the intellect, the analytical, etc, it would be so dry, excitement would stem solely from how much one could 'achieve' (sound familiar). And this dryness has to be covered over by attempts to copy Human expression:

"The result is rather typical of modern culture, an overall dullness of appearance so depressing that it must be overlaid with a veneer of 'style' to make it acceptable. And that just makes it all the worse. Now it's not just depressingly dull, it's also phoney. Put the two together and you get a pretty accurate description of modern American culture: stylised cars and stylised outboard motors and stylised typewriters and stylised clothes. Stylised refrigerators filled with stylised food in stylised kitchens in stylised houses. Plastic stylised toys for stylised children, who at Christmas and birthdays are in style with their stylised parents. You have to be awfully stylish not to get sick of it once in a while."

from "The Art of Motor-cycle Maintenance"

It is interesting to note the use of the word 'culture'. Culture is the expression of the Human being at each point of development in history, environment and society. I would point out that I experienced all this from, of all things, a clown workshop. The clown character is one particular type of expression (a very pure one) of the 'Human being'. To play this role properly one has to let one's 'child' wholly determine one's actions and responses. But clowning is a part of the theatre, a part of the Arts, and this is an important part of the answer to the next question which arises: well this is very good, but how do we get in touch with that part of ourselves?

Obviously sadhana gnaws away at the ego, as do all our spiritual practices. However, just as Baba surely wants us to go out in society and learn skills, developing our knowledge and ourselves on all levels, part of our sadhana (ie. completing ourselves) must be learning techniques, practices and skills which work on developing our 'Human being'.

The Arts stand in an almost unique position to do this very effectively. Perhaps this is why one of the conduct rules is, "Learning of the fine arts". Looked at in this light, no longer can we brush the idea aside as, "good, but I don't have time today — I'm so busy with important work". The ego-intellect is telling us this. But for our 'Human being' it is an essential thing and worth making time for, regularly. Baba does not add the clause, "for those with talent". He knows that talent is a bogey, a red herring.

Everyone has the potential to express and develop their Human nature through the Arts — it, like sadhana, requires only perseverance and a proper teacher; there are a lot of strongly spiritual people in the Arts (as were the people taking the workshop I attended). Of course the best teacher is Baba, and looking at our own spiritual practices which are designed to develop devotional sentiments, one finds, curiously enough, that they all involve elements of the Arts. There is dancing — kaoshikii, lalita marmika, and singing — kiirtana, bhajans. We all know the great emphasis

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Vrajagopal

Shrii Shrii Anandamurti

I will say something about Vrajagopal in the light of Bhakti-tattva — the cult of devotion — and Pariprashna — the supreme query. First I will discuss Bhakti-tattva and then Pariprashna. Now what is Bhakti-tattva and what is Pariprashna, and how shall we co-ordinate Vrajagopal with these two?

When people move along amidst joy, or in the flow of joy, that spirit of joyful movement is called Vraja. And what is Gopala? Now there are so many inferential expressions, and the apparent controller of all these tanmatric (inferential) expressions is Human mind. Suppose you hear some sound — 'sound' is a tanmatra; suppose you touch something — 'touch' is another tanmatra; you see something; you think something — these are all tanmatras. The apparent controller of all these inferential expressions is your mind. But there is another entity hidden behind your mind: not in front of your mind, but behind your mind. For instance when you see the puppet show you feel delighted to see how the puppets move their hands and feet, but you don't see the person who manages the beautiful show by pulling the strings behind. Similarly we notice the inferential expressions of microcosms. For instance, we come to know how one sings melodious songs, dances beautiful rhythmic dances, delivers wonderful discourses, etc. But we can't see the entity who pulls the strings behind, and runs the show. And the funniest thing is that the speaker, the singer, the dancer, all think that they themselves are the agent, the doer, and arrogate to themselves the entire credit for the performance. They don't even care to think of the entity who pulls the strings from behind. If they are foolish they think, 'people see me alone, not the entity who pulls the strings from behind — so the credit should come to me.' There are people who think like this. However, you move and dance as He controls you: as He makes you dance from behind.

"How could one fault poor mind?
You are the magician's daughter,
I dance as you make me dance."

The perspective or background against which all inferential expressions, as also the the expressions of sensory and motor organs, exist, is termed "Go" in Sanskrit. And the entity who preserves or sustains that "Go" from behind is called "Gopa'la". So who is Vrajagopala? Vrajagopala is that entity who takes the people forward amidst joy, amidst various expressions — He is the Krsna of Vraja.

He attracts people, not from far to farther or farthest, but from farthest to nearest — to Himself. And the drawing near to Him is effected amidst joy — the microcosm advances towards Parama Purusa, dancing, laughing all the way. This is the style of function of Vrajagopal, this is the very characteristic of Vrajagopal. While drawing the unit entities towards Himself, He adopts various blissful means — sometimes He deeply loves His devotees, sometimes He lightly scolds His devotees and then deeply loves them. Sometimes He provokes interest and excites curiosities in the mind, and other times infuses fear complex in the Human mind. He saturates the devotee's minds with different Rasas and brings them nearer to Himself, that is: He attracts the Jivas, not through one Rasa, but many Rasas, because this Universe has been moving with endless vibrations — vibrations changing everyone from new to newer and still newer molds (the trough and the crest of two vibrations may be similar, but never identical, and for that reason no two entities are identical).

Vrajagopal, who has ever been guiding the Jivas amidst Anandam, is the Supreme Desideratum, the summum bonum in Human life. There is no entity to be known or realised other than Krsna of Vraja. People try to express various ideas. While trying to express ideas regarding Vrajagopal they feel their utter incompetence. The mighty minds have observed:

“Tula’ va’ upama’ Krs’n’asya na’sti” — Krsna has no comparison, no parallel. Many Rsis tried to liken Him to some other entities, but utterly failed. When tired and disappointed they said — ‘there is no other entity with whom we can compare’. His love for the Jivas is unmatched, His Bhava is unparalleled, His intuition is incomparable, the depth of His knowledge has no parallel. His farsightedness is also unparalleled. There is nothing which can be likened to Him. Oh yes, there is one thing which can be compared — that is Krsna. Krsna alone is His comparison.

We were discussing the cult of devotion — Bhakti-tattva — and the supreme query — Pari-prashna. What is the nature of the cult of devotion? Each and every object of the world is attracted by another object — there is a mutual relationship between a vast star or a planet or a satellite, on the one hand, and a small meteor or even a small piece of stone on the other hand. One attracts the other, all attract all — this is how the balance in the Universe is being maintained. If ever any person mistakenly thinks in a weak moment that ‘I am a useless entity, my existence is meaningless’; if a tiny ant thinks that its existence is of no value; or if a 100 year old lady thinks that her physical existence is of no value whatsoever, and as such it matters little whether she survives or passes away; then she is thoroughly mistaken. Everyone’s physical existence is equally valuable. The main question is how far one’s existence can be best made use of. There is nothing in this Universe which is totally valueless.

There is mutual attraction everywhere. A tiny ant attracts a large entity, the large entity attracts the tiny ant. In this sentimental flow of devotion, when a person thinks that he/she is attracting the vast Universe, including Parama Purusa, and that he/she is also being attracted, then this conscious feeling of mutual attraction is termed

‘Bhakti’ in psychological parlance. Whether literate or illiterate, young or old, one endowed with this element of devotion is said to have a successful career, for the highest fulfillment of microcosmic existence lies in the very capacity of attracting the Great. The greatest entity is attracting you with a mighty force; you are also attracting the greatest entity with your limited force; you are not inferior to anyone.

You know the story of the Ramayana. The big monkeys, during construction of a bridge, carried with them only large stones, while the little squirrels brought only small grains of sand. Is there any basic difference between the carrying of the small stones by squirrels, on the one hand, and the carrying of the whole mountain, by Hanuman? Both are equally valuable. You may be a small entity like the squirrel, but your existence is in no way insignificant, because you have a consummate sentimental attraction. This is the nice explanation of the cult of devotion — the best psychological interpretation of devotion.

Now our Vrajagopal attracts the whole Universe in various ways, by His inscrutable gestures. His smiles, His flute music — the charming sweetness of sound, touch, taste, smell and form. If someone really loves Him, he/she is bound to say, “Ah, how nicely He speaks, how sweet is His language”. If anyone comes in contact with Him, he/she says, “How soft is His body, no one has ever experienced such softness”. If anyone appreciates His physical handsomeness, he/she says, ‘I have never seen such incomparable physical charm — how sweet is His smile’. If anyone ever appreciates His blissful nature, one says, “How blissful are all His expressions — it’s difficult to tell which expression is more charming”. And smell? The Universe is full of His aroma. That’s why I say there is no second entity who is so beautiful, so pleasingly soft as our Vrajagopal. No other entity charms us, permeates our beings so consummately as our Vrajagopal. Hence if there is any one entity who really deserves our whole-hearted love and devotion, it is Vrajagopal. No other entity can aspire to His most exalted position.

A brief guide to medicine

by Dinkar

In Human Society 1, Baba speaks of three principal modalities/groups in medicine. These are: allopathy, homeopathy and naturopathy. Within these three broad groupings most specific medical techniques will find a place.

ALLOPATHY is characterised by large, material doses of medicine. There is (as Baba says), 'a great risk in the selection of medicines on account of their caring more for the symptoms of the disease than for those of the patient.' In other words a patient's symptoms are examined to identify the disease that has caused them and a medicine is given (in crude dosage) to counteract that disease. The medicine's purpose is to act contrary to the disease.

It is interesting to note that allopathy, in its present form in the West especially, is a relatively new medical system. It was not until after World War 2 that antibiotics, tranquilisers, cortisone and barbituates began to play such a big role in so-called orthodox medicine, and now constitute a major portion of a physician's prescriptions. Major surgical techniques, too, only began to develop around this time.

Further on the subject of disease symptomatology, Baba says that "the symptoms of a disease may be identical in some other diseases as well, so the remedy for one may prove to be harmful in another case. Over and above this, the use of poison being in vogue (medicinally), it may give a severe shock to the patient's vitality."

HOMEOPATHY, on the other hand, "aims at treating the symptoms of the patient, not the disease or its symptoms." Hence there is "hardly any possibility of harm, even if the diagnosis be not quite correct."

Although some remedies can be used in general first-aid situations without the need for careful prescribing (eg. aconite for sudden chills, arnica for

bruises and sprains, arsenicum for gastro-enteritis and gelsemium for influenza), the homeopathic physician is primarily concerned with acquiring, *inter alia*, a detailed knowledge of the patient and his/her complaint, medical history, dietary likes and dislikes, weather likes and dislikes and especially the patient's mental state. Thus a picture of that individual is built up and with careful cross-referencing the physician arrives at a remedy most closely fitting the patient and is able to prescribe with assurance.

Another aspect of homeopathy is that it is administered in subtle, minute doses and not in crude form — "such a dose easily becomes active in the very molecules of the patient as well as in his/her mental sphere."

But Baba cautions that "the greatest difficulty with homeopathy is that its efficacy and reputation depend on the subtle intellect." Without a subtle perception of a patient one can easily be deluded about the most appropriate remedy to match their symptom picture. "Any Tom, Dick or Harry can be a homeopath with a couple of books handy."

NATUROPATHY depends on the subtle forces of nature's gifts (earth, water, light, heat, air, etc.) to effect cure, as well as adjustment to diet. Naturopathy aims to establish within the body the most suitable environment for its own healing forces to effect a cure.

A naturopath will thus not use medicine (apart from herbal preparations), but Baba remarks it "is often pretty difficult to get the corporal mechanism slowly and fully attuned and amenable to nature... I have deep regard for the other aspects of hydropathic (water) and naturopathic treatments but I do not find any logic behind this sweeping dogma that any medicine or surgery is bad or harmful."

He also notes that "the diets and balms that are prescribed for patients are often too expensive, that is, beyond the means of the poor."

So to conclude this brief analysis of the principal healing modalities, we can do no better than quote a few of Baba's main parting comments:

- 1) "The infamy of diagnostic flaws must be equally shared by all the 'pathies' (but ... the users of the large doses of medicines are more blameworthy)."
- 2) "The patient's welfare should be the primary consideration of the medical profession."
- 3) "Nature cures the disease; medicine only helps and supplements nature."
- 4) "The faith of the patient has greater efficacy than medicines in healing a disease."

(For a deep analysis of health and medical issues, read 'Universal Medicine', published in Melbourne by the sectorial Medical Board.)

Prison life

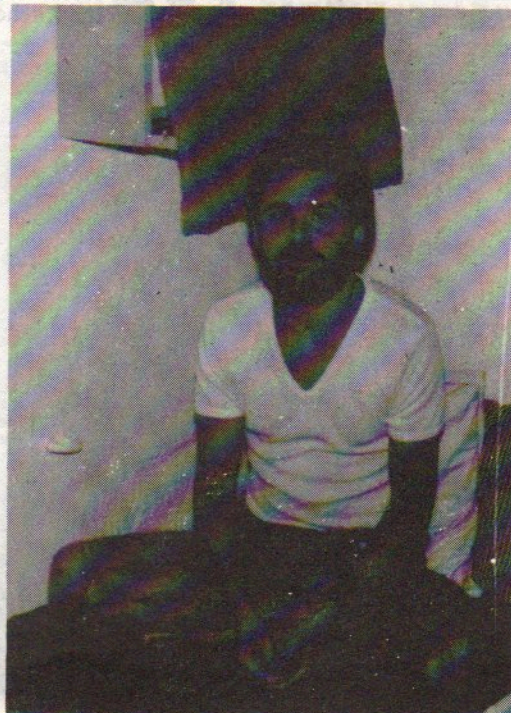
When I first came to prison I was told that one needs to do at least one year imprisonment to really know what it's like. The reason being that the biggest drawback of jail is the separation from the world and people you'd come to know and love. At first jail may even seem like a bit of a holiday — having no responsibilities or chores to do. However by the end of a year the novelty has worn off and the imprisonment has become more of a meaningless and monotonous existence. Some then commit suicide, many become very bitter, cynical and even violent.

By His grace we were fortunate to have His ideology, and thus many of the frustrations and disadvantages of jail were made tolerable, if not an asset, the most obvious one being the time and solitude for sadhana. Truly imprisonment is a boon regarding sadhana. Of course, some jail situations are more advantageous than others — eg. Goulburn was difficult because of the restrictions and the environment. The other advantage is the ammount of service we can do for the suffer-

ing and oppressed prisoners. One avenue I found ideal for this was through the prisoner's problems and needs committee, which I got involved with at Long Bay and to some extent at Goulburn. Govinda is now the secretary of the Parramatta committee. Service can also be done at an individual level, eg. Dharma pracar, helping with court problems, police verbal, Aboriginal movements and generally prisoner's personal problems. Through both kinds of service we have become quite well known throughout jails and have no problems with making friends and finding people to work with. The prison officers and Superintendents don't like this, and subsequently we face harassment, but that's Baba's liila too.

Prison life itself starts at 7.15am when we are let out of our cells for muster and breakfast. We all live in cells on our own, although housed in the same wing. After morning muster we are relatively 'free' to do what we please, providing it's within the system. Unlike other prisons, Parr-

For background material regarding the imprisonment of the brothers in Sydney, please refer to 'Ananda Marga in Perspective' booklet, or consult with someone conversant with the case.



amatta has little restriction on movement from one part of the jail to another, and so we don't have much contact with the screws — one of the main advantages of Parramatta. The screws aren't much better or worse than at other jails, but having less to do with them makes imprisonment more tolerable.

We have evening muster at 5.45pm, and then we are locked up until the morning. During the day we can visit and mix with each other and most other prisoners. We have DC Sunday mornings in Shakti Deva's cell, as well as weekly Prout discussions with some interested people. All of us have jobs: Vishvamitra and Govinda work at the print shop; Balakrishna works at the store; Shakti works at typing braille books for the blind; and I'm the chapel cleaner. Our wages range from \$6.50 to \$20 a week.

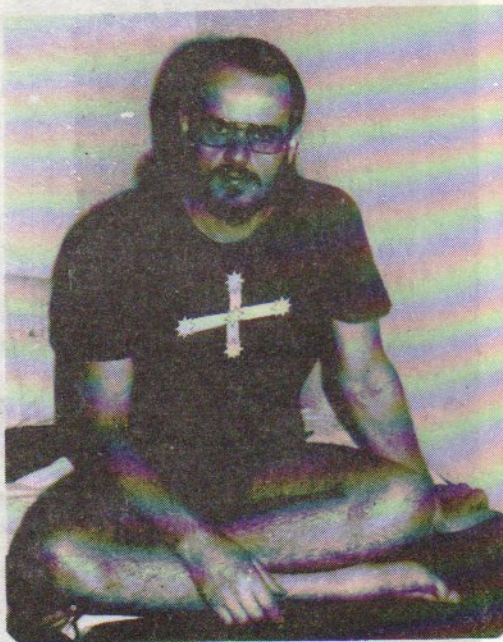
Except for the 300ml of milk given at breakfast and some vegetable or dessert (on occasions), we can't or won't eat the prison food. Instead we use three sources of food. Firstly there is a canteen from which we can buy processed foods. We can spend up to \$12/week (from our own money) there. Secondly, vegetarians can sometimes get fresh vegetables and other items from the Kitchen.

Lastly, vegetarians now get (after two years of hassling), a weekly supplement of dried fruit, cheese, peanuts and 'nutolene'.

For exercise most of us use the gym and oval for running and football. There is also an 'activities' shop where some hobby & sports items can be purchased. Cassette players and TV's can also be bought, although prisoners here make and sell cheap ones.

While Parramatta is considered the 'best' maximum security jail because of the lack of petty restrictions some others have, it is also the roughest. Most of the so-called no-hoper and long term prisoners are sent here. The crude atmosphere reminds me of Kings Cross or the slums of a city. This crudity, hypocrisy and corruption are some of the greatest disadvantages of jail life.

Of course none of us would like to be in jail if there were a choice. However, by His grace and liila we are here, and make the best of it. As with anywhere, it's not what's outside, but within that counts. While I look forward to the day of release, I thank Baba for giving me the time and inspiration to come so close to Him. If there's one thing we learn in jail it's that Baba is omnipresent, omnipotent, and omniscient.



WANTED

WANTED AT CLEARLIGHT

Persons to manage Clearlight Renaissance Universal Centre and the attached Health Food Lunch Bar. This job will provide a living wage and would ideally suit a couple.

R.U. CENTRE

The Clearlight RU Centre has its premises on a basement level next door to Clearlight Wholefoods in the centre of Adelaide. Already it is developing into a dynamic centre for various activities. These presently include:

1. 12 week course in Tantric Yoga and Meditation (weekly).
2. Ideokinetic Massage course conducted by Jean Christophe Burkhardt (see issue 3 of Horizons for Jean's article on trans-personal love).
3. A series of presentations by progressive groups such as Aboriginal white support group; Greenpeace; Cooperative for housing, farming and living sponsored by Proutist Universal (weekly).
4. Series of classes on Progressive Socialism (4 weekly classes).
5. Film nights (weekly, starts in June) with a wide range of films.
6. RAWA nights bi-monthly. First two concerts were attended by 60 and 100 people respectively. Very successful.
7. Seed action meetings (monthly): a lobbying group on the issue of plant variety rights.

Already Clearlight has the biggest community notice board in Adelaide with approx. 500 notices on it, and hence broad range contacts. Scope for other activities is tremendous. Some suggestions have been a daytime creche, womens' strengthening workshops, lectures and discussions, healing workshops, etc.

We are presently involved in a grant application for improving the premises with sound proofing, audio-visual equipment, carpeted floor, and good furniture.

A bulletin from the centre is starting soon which will include articles, schedule of RU activities and other alternative activities around Adelaide. As membership of the club increases the distribution of the bulletin will also increase, expanding and consolidating over a range of contacts.

Since we hire the premises out, some income is generated, and some of this could be used to help pay the RU centre organiser. Clearlight shop also gives financial support, as well as moral and Human energy.

HEALTH FOOD LUNCH BAR

The main income of the lucky person/people to get this position will be generated through the Health Food Lunch Bar at the rear of the Centre. It is also ideal for catering during cultural evenings, film and RAWA nights.

This bar is already functioning 5 days per week from 11am to 4pm. People taking on this position could run the bar just 2 or 3 days per week if preferred. The profit from this, along with some income from the RU Centre, would amount to little more than living expenses, for a couple, but with good management the business could easily pick up to a full salary. A good profit could be made catering for evening cultural activities.

Unemployed people can apply to the Self Employment Venture Scheme which could bring a grant of up to \$4,000 for setting up a business. Again there is tremendous potential here.

QUALIFICATIONS

This dual position would ideally suit a couple, though it could be done by a single person with some help from local margiis. Applicants should be able to cook; be following 16 points; have an interest in working with people and in social issues; have some capacity for managing people; be prepared for a commitment of one year, preferably two, to the position.

Anyone interested should write to Devadas c/- Clearlight Wholefoods, and Dada Japasiddha-

A marriage

OF IRINA AND BRETT

By now, the names of Irina Dunn and Brett Collins are probably familiar to all margiis for their tremendous efforts with CAADA (Campaign for the Acquittal of Paul Alister, Ross Dunn and Tim Anderson). Sunday the 3rd of May saw them united in matrimony in a colourful outdoor ceremony which included songs, kiirtan, meditation, dancing and feasting.

The spirit of the marriage was described beautifully by them in their marriage programme:

"Through the union of marriage, two Human beings form the foundation of family and society. The lives of not just these two, but of numerous friends and relations are tied together in a new way. Ananda Marga calls for such marriages which reach past the distinctions of race, religion and nationality, and bring all together in love and understanding.

"Traditional weddings are often elaborate, expensive and ritualistic. By contrast, the emphasis in Ananda Marga is on the inner sincerity rather than on the outer show: through simplicity the ceremony cultivates openness and an unhampered expression of love.

"We, Brett and Irina, have chosen the Ananda Marga marriage because of its universality, and invite all our friends and relatives here today to join with us in this form of ceremony."



Sectorial news

Brisbane

Dada Prahlad has very recently arrived to take up the position of Regional Secretary in Queensland (Brisbane Region).

Namaskar dear brothers and sisters!

It was the first week of May that I flew into Sydney. After landing I remained in my seat, absorbed in meditation, until everyone else had disembarked. Only then did I mentally invoke my Guru mantra before setting foot on Australian soil for the first time. Shrii Shrii Anandamurti had sent me with a definite purpose, so I was sure that if my heart could remain only for the Supreme and I could dutifully serve the spiritual mission, then success would surely follow.

I recall as a small child of eight years, while sitting on my mother's lap one afternoon, telling her of my desire to know who is the greatest man in the world, and then to hug and embrace the children from every country. She laughed at a child's daydream, never knowing that it might come true. Remembering that day I laughed lightheartedly when Dada Japasiddhananda opened the door of the Sectorial Office and welcomed me to Australia.

We talked about Ananda Marga and spiritual and social conditions in Queensland, and I very soon departed for Anandapalli and Brisbane.

At Anandapalli preparation is in full swing for the momentous occasion of the visit of Shrii Shrii Anandamurti, and for the arrival of Dada Parananda. The new ashram is being readied for the Training Centre and already trainees are coming from several different regions in anticipation of Dada Parananda's arrival. Everything is humming with activity, warm expectation, and I felt

the spiritual atmosphere intensifying day by day.

Anandapalli recently threw a big party for some eighty people from the local community. Everyone thoroughly enjoyed themselves, as it was the first party for many of them that did not depend on alcohol, meat, deafening music and superficial conversation, to have a good time. Kunti's cheesecake seemed to intoxicate all the guests (and hosts). Nava Kumar charmed all with his impressive drama and music caper. The party was a grande success, and with the participation of Anandapalli in the Stanthorpe production of 'The King and I' there is a real feeling of warm communication and acceptance. Even several of the orchardists I spoke with have a keen interest in our farming techniques and are waiting to see the productivity of our new orchards.

In Brisbane the Regional Office and Press are being set up with the help of sincere margii brothers and sisters. Baba's band had a successful Sunday excursion entertaining a beautiful audience for several hours at the Spastic Centre. This RAWA relief activity will become more frequent now as it was so much appreciated by the disabled.

All-in-all there seems to be a lot of spiritual yearning in the hearts of Queenslanders, and I anxiously look forward to my first tour through the State, and up to Darwin. With the active cooperation of all the margiis and good-hearted people I feel sure that a wave of spiritual enthusiasm is soon to sweep Australia. It only depends on our devotion in sadhana, straightforward discipline, and desire to do what is noble and right.

With the grace of the Omnipotent and Omnipresent One we can be assured of success in our sadhana, service and sacrifice.

Wellington

The main emphasis in New Zealand is introducing people to meditation and RAWA (Renaissance Artists and Writers' Association *), with construction on the Wellington RAWA House continuing to take up much time. The upstairs will be finished and will then be equipped with a public address system, an electronically controlled bank of lights, a 16mm projector and screen, and an office for RAWA and A.M. The programs to be held there include plays, films, concerts, painting exhibitions, public talks and various night and day classes. Another RAWA activity was the recording and publication of a tape (and record) of childrens' songs, by Radha in Nelson. RAWA supplied all the musicians and the recording company did the production. The songs are an excellent teaching aid for children (and adults), and will be available from the Sectorial Office in Sydney sometime in August, the cost being around \$5. Radha has also arranged and performed in a public concert in Nelson when her brother Graham was visiting NZ from Sydney. Graham is a professional studio musician and song writer, and together with another sister they provided two hours of entertainment for about 30 people.

Between the 3 Acaryas in the region there are about 20 places receiving regular visits. Baba's Vanii (special birthday message) includes the term "all geographical people" so we are attempting to visit all corners of the country. Many people are learning meditation in these places, with well over 100 since Christmas. A beginners' retreat was held on Waiheke Island outside Auckland; with 12 attending it turned out to be a beautiful weekend and an inspiration to all.

Construction on the Auckland Jagrti continues into the 8th month, with the completion date being sometime in June. The story behind the house construction is long and amusing, and will be written up in full as soon as the finishing touches have been added.

Kumudinii and Jyosna are making efforts to find suitable land to begin a sisters' Master Unit. They are looking for a property of between 25 and 50 acres, and will establish many projects

and programs which will directly benefit sisters. Anyone interested can write to:

Kumudinii & Jyosna
PO Box 6096 Wellington NZ

* As you may know, RAWA is a branch of A.M. where artists and writers can share and work together to promote spirituality through their vocations.

W.W.S.

IN QUEENSLAND

This most recent tour began in Townsville with 3 days of self-defense sessions for high-school students and social workers — part of a comprehensive holiday program of workshops entitled 'Experience, Communicate, Create'. During this time, Didi was able to conduct several sessions in meditation, with good response amongst the social workers, several of whom learnt meditation and undertook to arrange future workshops for women in Cairns, Townsville and Innisfail.

From Townsville, Didi went to Cairns for two days — a womens'-day workshop had been arranged, attended by feminist women active in the womens' shelter there. A very comprehensive discussion on Ananda Marga preceded practical activities and initiations; future meetings for the Atherton Tablelands have been planned.

Passing briefly through Townsville again, Didi headed off for Mt Isa — a thirty hour train journey to a town entirely dominated by the huge mining works and situated hundreds of miles from anywhere, in the middle of vast reaches of flat, uninhabited bush country. No margi or wholetime worker had been there before, so Didi was charting new ground for Ananda Marga.

Arriving a few hours late on Wednesday afternoon (even in winter the heat had buckled the railway lines and caused the delay) Didi was left with only 3 days to accomplish something. As Didi puts it, 'This was the first time Ananda

Marga had come to Mt Isa: I had little money, no contacts and no place to stay, and little time at my disposal — only the knowledge that He would arrange everything, which of course He did.

'Difficulty of finding suitable accomodation was solved within minutes of stepping off the train — the manageress of the local CWA hotel was at the station to meet a friend and I was offered perfect accomodation at a much reduced rate. An orange clad nun who slept on the floor and was heard to announce classes on 'yoghurt or whatever you call it' on the (radio) news over breakfast, proved to be a real curiosity and well worth a reduction in fees.'

From then on everything flowed into its place — a public talk and workshop were set up and then well attended. The two local yoga teachers were very hospitable; one invited Didi to her only class held during Didi's stay. Both teachers learnt meditation and will arrange seminars for Didi's return. A women's strengthening workshop for Aboriginal students has also been arranged for Didi's next visit.

Returning through Townsville proved to be another very memorable part of the tour. Didi was welcomed into the home of an Aboriginal activist sister and her husband, as if Didi were part of their family. In Didi's words: 'Several Aboriginal women elders were visiting from Mappoon and more distant parts of the state, to attend a womens' conference in Townsville.'

'The quiet strength and dignity, pride and spiritual depth of these women, and their conviction that the success of the Aboriginal peoples' struggle for rights and respect lies with the women, and their unbending determination in the face of 'towering peaks of obstacles', moved me greatly. Future strengthening workshops for Aboriginal women are now going to be arranged by one of these sisters, as a result of this initial contact.'

Didi also narrated her experience in Mackay: 'I was again an invited 'resource person' for an Experience, Communicate, Create' 3 day workshop, this time for women. About 40 women, and the ten social work student organisers, attended from the Mackay and Prosperpine districts.

A good variety of sessions in such areas as Interpersonal Communications, Personal Power, Human Movement, Drama, Sexuality, Self-Defense, Yoga and Meditation, were held.

'Women, both young and old, from a wide range of life experience, took part. Many had never attended a workshop of this kind before and it was a great success — the experience of exploring new dimensions of self in an all-woman group was enjoyable and personally enriching, and brought about great leaps in consciousness for many.'

'As a natural outcome, a good number of women expressed interest in meditation, and about 15 were taught. Sisters have offered to set up future workshops for me in Mackay and Prosperpine.'

Gladstone, Bundaberg, Maroochydore: all proved successful for Didi, where she met and instructed more sisters in meditation. But the culminating point of the whole tour happened en route from Bundaberg to Nambour — a half day stop-over in between destinations which resulted in the location of an ideal site for a future Womens' Master Unit (land community).

For nearly a year efforts had gone into finding land for this purpose, with some near misses but no tangible success. Then, with one wave of His hand, Baba cleared the way for this to happen — only His grace enables you to shop for land in less time than it takes to buy the week's groceries!

'I had stopped off in Gympie with a half day to spare, and a firm resolve that Baba should not have to wait longer for us to find land for a Master Unit. In 3 hours I was able to walk the length of the High street, checking every Real Estate Agent until, almost at the end of the street, I came across the land for which a deposit was paid and a contract signed. Sixty-three acres of beautiful semi-tropical countryside is now waiting to be developed as an Ananda Marga Womens' Land Community — our first in Australia!

'So on my tour in the course of the last two months, in Perth and Brisbane Regions, over 50 sisters have been taught meditation, new places

have been opened up to spirituality, important contacts for work with the Aboriginal people have been made, and land for a Womens' Master Unit found. I can only conclude that it is an expression of the all-empowering love that Baba has for all His children that enables us to move through the world with concrete results. It seems that the more we try to do the work, we find we cannot do anything — but by remembering Him first and foremost, as our only objective, the work is accomplished. It is all a question of priorities ... all His grace. Touring is like an ongoing dance — a solitary, unending, akhanda kiirtan — He is the only friend, contact, shelter; by His grace everything is done, and it is He whom you meet and teach and learn from every step of the way. BABA NAM KEVALAM!

Perth

Of late, Perth has acquired the reputation of being something of a spiritual centre. One occasionally catches fragments of rumours about ancient underground cities and high civilisations that once existed round about this city. Whether this is the reason or not, Perth certainly seems to have its own special vibration — some kind of innocent wisdom (as opposed to the crude smartness of some other cities). Well, for whatever reason, Baba seems to be attracting many margiis to Perth. The latest arrivals are Revatii, Vasu and Sita, Satyavan and Sumitra.

What are all these margiis doing? Our vegetarian restaurant 'Flame-waves' claims the highest involvement. After a high and a low the restaurant seems to be evening itself out at its natural level. Restaurants are the cause of a lot of clash (as well as inspiration) and there are many more mellow faces after 3 months of operation. Soon we hope to channel some money towards one of our service projects. Meanwhile the food is something very special.

For the first time in a long time Sunrise School in Perth has a real feeling of potential. Laksman and Ananta are both teaching there and recently Revatii inspired us by taking up the administration of the school. With Vasu and Sita's experience to support and guide them, we'll have

a good team. By His grace and our collective dedication we will soon have a healthy school.

If Perth had a society building secretary, devoted to dealing with making a more spiritually based society, he/she would certainly have his/her hands full. We spent some of the last weeks having a sincere try at detaching ourselves from old habits and re-examining our inter-personal relationships and our understanding of Ananda Marga. Sister Katrina led us in two socio-dramas (dramatic reconstructions of our social situation so that all can experience how others see things as well as express their own feelings). A more honest and accepting type of collective living is coming from this, and with it a more natural attraction to the rest of the community. The experience has been beneficial and necessary — it is the objective adjustment of the magical sense of oneness that comes after collective kiirtana and listening to Baba's words of encouragement.

As for pracar, a warm (might I even say thankful) reception was found for our meditation and ideas from Kalgoorlie to Broome. Many new brothers and sisters learnt meditation and are now eager to see a Dada or Didi return in the near future.

Sumita and Laksman have a new baby boy. We don't know his name yet, but he was born without any complications on June 6. Amala and Pavan's boy, Ravi, had a close brush with pneumonia, and Andre, our guitarist from the 'Dole-cheques', nearly died from what was finally diagnosed as diabetes. Both are fine now, to our pleasure, and look like staying with us for quite a time.

Melbourne

Recently we had the pleasure of sharing a weekend together with 20 or so new meditators at a retreat in the Dandenong Mountains near Melbourne. The retreat was conducted by Dada Nalinaksa and Didi Anandabratati.

The environment was ideal. The meditation room had one completely glass wall overlooking a beautiful green valley; the sun rising above the mist in the sharp morning air, the wind in the trees of the valley: all contributed to a mood of serenity.

From the outset there was a strong feeling of unity, a warm feeling, a knowledge that we are all striving towards the same goal in our circle of dharma — our Dharmacakra.

It was particularly inspiring to see sadhakas (spiritual aspirants) from so many different parts of Victoria — from Warnambool, Ballarat, Bendigo, Wangaratta and Devenish (if you know where that is!) as well as Melbourne.

For most of those who came, it was a new experience to be practising so much meditation and kiirtan collectively, and learning about and discussing spiritual philosophy. I think we all enjoyed this time greatly, gaining a deeper understanding of the spiritual aspect of our lives and a genuine feeling of Sam' Gacchadvam' — that we are indeed all moving together.

New Courses in Victoria:

Following the beginners' retreat we were inspired to finalise and implement our plans for a new series of 12 week courses, to start in June in: Bendigo, Ballarat, Warnambool, Geelong, Fitzroy (Melb.), Coburg (Melb.), and Mill Park (Melb.).

Another beginners' retreat is planned for the last weekend of August to coincide with the completion or near completion of the courses. We hope to hold this retreat near Ballarat, which is more central than the Dandenongs Mountains.

BEING HUMAN...continued

Baba places on doing kiirtan. So the Arts are used as an integral part of our path.

"It all sounds reasonable", you might say, 'but what about divinity, isn't that where we are aiming?' We have 50 vrttis (emotions/propensities); these cannot be denied, and spirituality does not involve suppression of them. It does mean controlling the lower ones and developing the higher ones. As Baba told one brother, "What is the difference between an ideal man and God? There is none. So become an ideal man." We don't achieve liberation through renouncing our Humanness but by living it fully. "Human spirit has to be awakened through every action, big or small. Humanity expanded is divinity, and its fullest expression is the Supreme status. Let not the devotee forget it even for a moment." Baba.

Finally there is another quote from Carya Carya that I have not been able to understand for years. I always thought it must have been a mis-translation, and put it in the "too hard" basket. In the light of the above discussion however, it makes perfect sense. "The status of Humanity is far above the glory of heaven and only he who follows the code of Humanity is a man in the true spirit of the term. O Human being, Humanity is the highest truth of the Universe and there is nothing above it!"

Note: Baba states that He uses 'man' in its universal sense. Please take it as such.

16 POINTS — CAN YOU HELP?

Since Baba introduced the Sixteen Points over a decade ago, a lot of very relevant scientific and medical information has come to light.

We would like to incorporate this knowledge in the Sixteen Points' book we are compiling, so if you have any such information, or know of any, please send it to:

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